588 /229 cont./ case. The Imam therefore took into account [583] the possibility that the wali would withhold his consent for this reason. The consent was given nevertheless. That Rappung was a valued worker in the kin group was probably a factor of some influence on the decision. Thereupon, the Imam, in agreement with Rappung, set the day and hour for the wedding.

Just before the time agreed upon, at about eight o'clock in the evening, the woman was taken to the Imam's house. She went directly up the back stairs and waited in the woman's rooms. A little later, Rappung arrived in the company of his gurukampong and two of his kinsmen. Shortly thereafter the Imam's son-in-law also arrived. The latter was to act as witness together with the gurukampong. At the conclusion of the solemnity both received 0.25 gulden for their part in it.

212 588 805 The Imam produced the carefully locked-away registers and wrote in these with a pen especially filed for the writing of Makassarese letters. In so doing he asked the customary questions: "How old are you?" Rappung did not know. "How old were you at the fall of Goa?" (1) was one of the questions

1. 1905.

designed to help him find the answer. "One year!" "How old is Djawi?" At the fall of Goa she apparently had not yet been born. "How old was she at the time of the Spanish influenza epidemic?" (2) "At that time she was not around

2. 1919.

yet either." The Imam assumed that she was probably born shortly thereafter and, basing her age on that, entered it in the register. February 27, 1940 was recorded as the date of the marriage, although the marriage was performed on the evening of the 26th (nine o'clock in the evening).

Javanese OE3
Bali OF7
Makassar OG6
Malays AN5
Atjehnese OD4

J 805 [348 cont.] Still other time-periods were formerly in use among the Javanese, a six-day period and a nine-day period, and to these the Hindus added another, one of eight days.

B 805 [241] On Bali the solar year regulates agricultural work, with attention given to the position of Orion and the Pleiades. The months have 29 or 30 days. For ordinary purposes, however, such as calculating age or the occurrence of religious festivals and family celebrations, use is made of oton, periods of 210 days, that is, 6 X 35 (see above) or 30 X 7 days (30 woekoe). There are many different kinds of division into weeks on Bali, one, two, three, etc., up to ten-day weeks. Most of them, however, are used only to calculate favorable and unfavorable days. In order to distinguish all these different weeks from one another, use is made of a calendar-plank, a tika, which is divided by incised vertical lines into thirty columns. These vertical columns are cut by seven horizontal lines to make 210 little squares, the number of days in one oton. The first day of the seven-day week, Raditĕ or Reditĭ, falls in the bottom horizontal row on the right, the second in the same square in the row above it, etc. Thus, the days of this week are easily found on the calendar. To find the weekdays of the nine- and six-day weeks, a number of little gashes are made in the calendar, or little sticks are used to mark a certain day or days of these weeks. Six other little signs are used to mark the favorable and unfavorable days.

B [296]

MK MR 805 [349] Of the remaining Mohammedan peoples of the archipelago, the Buginese and Makassarese, as well as the Malayans, use the Mohammedan calendar and the customary Mohammedan numbering of the year. This is the case, too, on Atjeh. The Atjehnese names for the months are corrupted Arabic names, but in addition they have a second name derived from some custom or Mohammedan festival connected with the month in question. Thus, the eleventh month is called meu-apèt, which comes from the Javanese Apit. The eight-year cycle, with three leap years, is also used on Atjeh; the leap years are the second, fifth, and seventh. As on Java, the years of the cycle are designated by

A 805 [[92]]

Sundanese OE7
Javanese OE5
Malays AN5
Kei OH13
Atjehnese OD4
Nuforese OJ22
Makassar OG6
Nias OD11
Batak OD5

A 805 243 [350 cont.] month, so that the period between two keunòng and the period between two new moons differ. One works on the principle that the keunòng falls two days earlier each consecutive Mohammedan month, and the small deviation is corrected from time to time. Among the Atjehnese the names of the various keunòng are associated with certain natural phenomena that occur during the period of a particular keunòng, or with various activities in connection with agriculture or shipping, etc., which have to be done or left undone at that time, or some festivity that is held then" (De Atjèhers, Vol. I, p. 275).

I 805 Among the Mohammedans, each new period starts at sunset, so that actually it is the nights that are counted. This custom was not first brought to the archipelago by the Mohammedans, however, but already existed there before the coming of Islam. It is easily explained by the significance of the moon, which is seen only at night, in regulating time in connection with its phases. My J S B MK NF Ni ●805 Dr. Wilken found the custom of counting by nights among the Noefors [Nuforese] of Geelvink Bay on New Guinea, the Makassarese and Buginese, the Niassans and Batak, the people of Bolâang-Mongondou, the Sundanese, the Javanese, and the Malayans, although among the two last-named peoples it is more or less obsolete and has been preserved only in some expressions. To the tribes named by Dr. Wilken we would add the inhabitants of K 805 Kei, who count the days from sunset to sunset and reckon by nights, thus saying: "in so many nights," or "so many nights ago."

I 805 The division of the day can be treated identically for all the peoples of the archipelago. A division of the day into a certain number of equal periods does not occur anywhere, and there are no traces of telling time by means of sundials or clocks. Generally the various periods of the day are indicated by the different events or acts that usually take place in a certain period, or they are expressed by [351] the position of the sun (or, during the night, by the position of the moon); sometimes both methods are combined. This means of keeping track of time is still used by even the most civilized peoples of the archipelago; among the Islamic peoples I [111]

Ceram OH9
Moluccas OH1

Makassar OG6
Batak OD5
Borneo OC1
Gorontalo OG4
Buru OH8

[199 cont.]

I 805 The Mohammedan peoples have officially adopted the Arabic chronology, and where Christianity has been introduced, our chronology is used, as well as by chiefs and prominent people everywhere for their correspondence. The Buginese and MK 805 Makassarese, even though using the Mohammedan chronology, do not follow the Great Cycle, but more generally the Small Cycle of eight years, of which three, here the 2nd, 5th, and 7th years, are leap years. In former days, they reckoned by solar years of 12 months, of which 8 had 30 days and 4 had 31. In a leap year the twelfth month had 32 days. We should also note that formerly, as on Java, the five-day pasar week was also present here, and consequently, even today, a pasar is held every fifth day (2).

2. Matthes, Boegineesch Woordenb.
see abuweng.

Mo C Bt Br G Bu 805 [442] The peoples who have adopted neither Islam nor Christianity, the Batak, the Dajak, some tribes of northern Celebes, the inhabitants of Buru, Ceram, the rest of the Moluccas, etc., have no regular chronology, no regular division of the year into months and weeks. The seasons are indicated according to the state of the paddy or djagung crop. In mentioning some event that has taken place, one says during the ripening of the padi, at the time of the djagung harvest, and the like. In a sense this time reckoning is regulated, because these activities in the fields take place at regular times, [200] and a year generally passes between one sowing period and the following one. The sowing period is generally determined by the phases of the moon. If there is a division into months and weeks, the latter are always pasar weeks.

The time of day is indicated by the position of the sun; that of night, by the phases of the moon and the crowing of the cock. The measure for short lengths of time is the cooking time of rice, such as one cooking, two cookings, three cookings

I [666 cont.]
805 quite popular in the Malay Archipelago and about which Dr. Wilken published a paper in 1886 from which the information below has been taken.

M Among the Indonesian peoples who count by nights, we name
805 first the Buginese and Makassarese. In Buginese, for example, in giving the days of the month one says for the first, si-wĕnnina ulange, that is, one night of the month, or si-wĕnni ompóna ketĕnge, literally, one night of the becoming visible of the moon, for the third, ri-tĕllumpĕnnina ulange, that is, in the third night of the month, or tĕllumpĕnni ompóna ketĕnge, literally, three nights of the becoming visible of the moon, etc. For "what date is it?" one uses sijampennini ulange? literally, which night of the month is it?

Moreover, in some cases the Buginese use the word "night" where we would say "day." This is apparent from the expressions wĕnni-batowa = big nights [667] and wĕnni-baitjŭ = little nights, with which the days that are dedicated to the memory of a deceased person are indicated.

We further point to the word petumpĕnnijang, corresponding to the English word "sennight" as in ripitumpĕnnijangi máelóna muni gĕnrange, literally, it lasted seven nights until the drum was to be beaten, that is, seven days before the beating of the drum, etc. There is also the peculiar designation barĕ tĕllumpĕnni, literally, the west monsoon of three nights, that is, that part of the west monsoon during which the rains continue almost incessantly without pause for three days, which, according to the native, is the case at the beginning of the season. The barĕ tellumpĕnni is followed by the barĕ pitumpĕnni and the barĕ patappulo wĕnni, the west monsoon of seven days and that of 40 days (literally nights).

S This way of counting is no less complete among the Sundanese.
805 In daily life the word peuting = night is usually used instead of "day." Examples of this are also found in the literature, such as Geus meunang tudjuh peuting kandjĕng radja kulĕm sekeudeung, that is, already seven days (literally, seven nights) had passed and the prince slept for a moment.

this direction. Here again they are the "walking dead". I got the idea that I might entitle the section on Bone "The Land of the Walking Dead". When I described the amusements of New York City to Andi he said that he would die there because of the lack of rest or sleep. But the old Sulewatang and the others were evidently fascinated by, for example, ice dancing. And the movies are always the big attraction. But Thierens told me that most of the people did not like to leave Bone. His boy, for example, when asked if he would like to go to Sengkang, makes up excuses. Thierens said it is because of the old fear of war, enslavement, etc. If so, Andi and the others do not say so. It is a closed world, and evidently the outside is really the outside. 517 181 167 186

As for the disappearance of old customs, the trend is general and there is not much to say. The death punishment is no longer used here. The calendar system used is the common one and the people asked knew nothing, and this even included the guru, about the Mohammedan or other calendric systems. They said the only regular feasts are Lebaran and Lebaran Hadji and Ramadan. The cycle of life feasts are birth, sunat [circumcision], Mohammedan confirmation, marriage, birth [of a child], and death. That is all. They knew nothing about the rice mother and have no rice feasts that I could find out about, and no memories of them. As for the old people mourning at the disappearance of the old ways, there is said to be little concern. (In Makassar I did find some.) Evidently there is so little change here that there is no reason for concern. And they are the walking dead anyway. 178 681 796 805 [241]

Second trip to Pampanua for the birth feast with padjoge: I went over Saturday afternoon with Andi, two children, and two friends, together with the Mado Bukaka (the kepala kampong). The Sulewatang said that he had had no sleep all of the previous night. There were thousands of guests, three buffalo had been killed and were being eaten, and hundreds of women were working at the preparation of different kinds of food. I asked Thierens later who paid for this, and he said the people. The padjoge dance until dawn if there is any demand. They can go on and on. There were long lines of men eating. No women were visible as they were in the rear part of the house, some peeping out. There is not much new, except that they called the young lad who was a bus chauffeur. He is an ordinary kampong boy with lower third grade schooling. But he had made a movie machine from bicycle parts, etc. He bought a lens in Makassar for f. 25 and uses a flashlight. Where there was no metal for tubing he used bamboo cleverly. The apparatus is hand-turned 574 852 [562] 176 874 401 403